114 of the Rif in Villa Sanjurjo (today Alhucemas or El Hoceima: properly, al-Husaima) on the traditional segmentary tribe-clan-subclan-local community-lineage organization of the Aith Waryaghar entitled Las Yemáas Tradicionales de Los Ait Uariaguel - the traditional local communities, or jma'ath (sing. jma'th) of the tribe in question. In this report, and in conformity with his well-chosen illustrative examples of the complex segmentation of the tribe, he recommended that the Aith Waryaghar be divided, for the purpose of a more effective administration, into three qaidates, in accordance with the natural geographical divisions of the Ghis-Nkur watershed. The report in question is translated in extenso in Book I of the text of this volume: Blanco's recommendation was implemented by the authorities in Villa Sanjurjo, and his administrative brainchild persisted until the end of the protectorate. It is, furthermore, more than probable that his promotion to the rank of major at the end of 1935 was a direct result of the way in which he had convincingly solved this knotty administrative problem. [128]

In connection with this same report, Blanco drew up a series of five excellent tribal maps of the Aith Waryaghar, showing, first, the traditional territorial-segmentary organization, then two maps showing the changes - all with a view toward greater centralization - made successively by 'Abd al-Krim during his tenure, and, finally, two more showing those imposed by the Spanish Protectorate. All are reproduced, with my corrections where needed, both in this volume and in my own Aith Waryaghar Ethnography and History studies. No student of the [126] 128 ∞∞

6: Joseph E-5 (1965-1966) 1975 MX3 Rif MX3

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system by which resources are distributed. In the absence of such a factor, the economy developed as a reflection of the social organization wherein well-being depended on relatives, friends, the good-will of the spirits and God, all supporting one another.

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The data upon which this study is based were collected from two villages in adjoining tribes in the Central Rif. The economy of individual families within the villages was studied, as well as how these local communities articulate with each other and with the wider Moroccan social and economic structure. The principal foci of the investigation were the reciprocal relations between kinsmen and neighbors, the relation of property to prestige, ritual obligations and magical predilection, and the general effects of the indigenous system of social relations on the consumption and distribution of resources.

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3

perspective. Material traits do not include all of cultural geography, but they do constitute the core of things that the geographer can study systematically.

The thesis of my study of deforestation is that the extent of change can be roughly delimited by historical research and by observation of present trends. In northern Morocco, as elsewhere in the Mediterranean region, the principal agents of deforestation have been (1) domestic and industrial consumption of wood, (2) burning to clear land for cultivation, and (3) destruction of palatable plant material by livestock. There is evidence that each of these agents has been active for centuries. If allowance is made for probable variations in the rate of disturbance, tentative conclusions may be reached as to the extent of change.

For reasons that are painfully evident to all students of Moroccan languages or dialects, correct transliteration is difficult to achieve. Consider the word for "mountain." On French maps it apears as *jebel* or *djebel;* on Spanish maps it is *yebel*. The proper English transliteration of the classical Arabic is *jabal*. But most Moroccans know little of classical Arabic. The usual pronunciation is *jbil*, and this is the way I have written the word. I have tried to transliterate words so that they are intelligible to English-speaking readers. Thus the Maghribi Arabic word for "stream" appears as *wad*, not as *oued* or *uad*. Shawen is substituted for Chauen or Xauen, and Wezzan for Ouezzane. The variant spellings of French and Spanish cartographers are listed in the Appendix.

The field work for this study was carried out from November, 1955, to May, 1957, under the sponsorship of the Ford Foundation. I wish to acknowledge my gratitude to that institution for its support. I am grateful to many Moroccans who helped me to understand their land and culture. Special mention should be made of my frequent traveling companions, Muhammad Miqqi of Ktama and Muhammad ben Hmid l'Arbi of Aith Seddath. I am indebted also to Charles Sauvage of the Institut Scientifique Chérifien for assistance in the identification of plants.

Since returning to the United States, I have profited from correspondence with David M. Hart. Mr. Hart was engaged in ethnological field work in the Rif from 1953 to 1955 and has since returned to Morocco for more extensive research. I am indebted to him for notes on many aspects of Moroccan culture, and especially for his advice on transliteration. The reader with prior knowledge of the literature on northern Morocco will be aware that I have derived great profit from study of the pioneer work of Carleton S. Coon. The illustrations of clothing and house types for chapters i and v were made from my collection of photographs and field sketches by Iris Neff and Jacques Lemieux.

Finally, I wish to express appreciation for the encouragement given to this undertaking by my teachers at the University of California. A preliminary version of this study was prepared as a doctoral dissertation in geography under the supervision of Professors Carl O. Sauer, Melvin M. Knight, and James J. Parsons. The present work has profited from the criticism of Professors John Leighly, Erhard Rostlund, and Clarence J. Glacken.